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THE

# JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐξῆν. JOHN IV. 22.

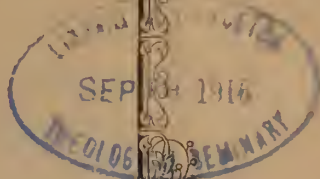
Through your mercy they also may obtain mercy. Rom. xi. 31.

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## NOTICE.

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THE Christian public are informed that Mr. JOHN GRIFFITHS sustains no relation to the Am. Soc. Mel. Con. Jews. This notice is given in answer to inquiries of correspondents.

COR. SEC.

## THE JEWISH CHRONICLE.

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THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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## FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

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**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

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[No. VII.

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THE FIGURATIVE LANGUAGE OF THE SCRIPTURES.

AT the close of Moses' illustrious career, he indited a song commemorating and predicting the principal acts of Jehovah toward the children of Israel. This song is replete with striking and beautiful figures of speech. As it is mostly prophetic, we will examine its figures.

Deut. xxxii. 1. The first verse is an address to the Heavens and Earth. They are conceived to be intelligent beings, and are addressed accordingly. It is a most impressive manner of opening a song, in order to secure attention. Ver. 2: "My doctrine shall drop as the rain; my speech shall distil as the dew; as the small rain upon the tender herb, as the showers upon the grass." Here a comparison is made between the manner in which he proposes to instruct the people, and the rain and dew. As the rain, after a drought, drops and invigorates the soil; and the dew distils upon the withered plants and flowers, and starts them into life; and as the small rain refreshes the young tendrils ready to die, and the showers clothe the parched meadows in vestments of green,—so the words of Moses shall encourage those that are disheartened, quicken the drooping faith of the desponding, revive the hopes of those ready to despair, and fill with gladness those that are mourning, by giving them the garment of praise for the spirit of heaviness. What could exceed in delicacy the conception here clothed in a material garb! Ver. 4. Speaking of God, he calls him a rock. As a rock is the only safe foundation of a beautiful superstructure, so God is the only God in whom can securely centre the hopes of man. Ver. 5: "They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation." As vicious men are corrupted by disease, so the perverse have rendered themselves obnoxious to divine disapprobation by their sins. As the flock of a neighbor may be distinguished by its mark, so Jehovah's servants may be known by their conduct. As a tree which by some casualty when young has been bent,

and is thus rendered useless when full grown, so the wicked are of no service to God. Ver. 9: "For the Lord's portion is his people; Jacob is the lot of his inheritance." As in a family, each child, as he arrives at maturity, receives his portion of the patrimony, so, of all the people of the world, the people of God are his delight and choice. And as each child receives his portion by lot, so, of all people, the Israelites belong to God. Ver. 10: "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." As a lamb that has wandered away into a desert and is exposed to beasts of prey is found by the shepherd and brought home, so the nation of Israel was found among enemies in Egypt and was delivered from them. And as the shepherd ever after leads about the straying lamb, and keeps him near him, and teaches him how to go in and out and find pasture, so God keeps Israel under his special protection. As a man guards the apple of his eye by placing a protection over it in the midst of flying arrows, so carefully God protects his people in times of danger and assault. From ver. 11 to 15, Jehovah's care of his people is compared to that of an eagle for her young; which figure is already developed and turned into literal language. Ver. 15: "But Jeshurun waxed fat and kicked." As an ox taken from a barren waste and stalled becomes fat, ugly, unmanageable, and unruly, so the Israelites, protected by Omnipotence and supported by his benevolence, become a mighty people. They grow proud, and vain, and independent, refuse to obey God, and actually defy his power. Ver. 16: "They provoked him to jealousy with strange gods." As a husband is excited to jealousy by the unfaithfulness of his wife, so God is insulted by the worship of idols. Ver. 20: "And he said, I will hide my face from them, I will see what their end shall be." As a froward son loses the confidence of his father, who refuses to see him or have any intercourse with him, and then watches his downward progress to ruin, so God leaves the idolatrous Israelites to themselves, to fully develop their folly. Ver. 21: "And I will move them to jealousy with those which are not a people; I will provoke them to anger by a foolish nation." As the husband divorces an unfaithful wife and marries another, thus provoking her to jealousy; and as he prefers a plain woman to the first wife with all her charms, thus exciting her indignation, so God puts away the Israelites and chooses the Gentiles, in the comparison a foolish nation, thus exciting their jealousy and anger. How strikingly is this very prediction fulfilled! What people more completely put away by Jehovah than the Jews! what people so excite their jealousy and rage as Christians! Ver. 22: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Here the indignation of God is regarded as a fire, and the Israelites as the earth. As the fire ravages the surface of the earth, so God's indignation pursues the rebel nation to their destruction. How has this fire been burning for eighteen centuries past! Ver. 23: "I will heap mischiefs upon them; I will spend mine arrows upon them." As a conqueror pursues a vanquished enemy, and crushes them with missiles, and expends all his arrows upon them, so Jehovah brings trouble and persecution upon the Israelites in their vain



attempts to escape his indignation. Ver. 24: "They shall be burnt with hunger, and devoured with burning heat and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust." As a raging fever wastes a man away, so hunger shall the Israelites. As a ferocious beast destroys its victim, so pestilential fevers shall destroy the Israelites. As the bitter drug poisons the system and finally destroys life, so shall calamity overtake the Israelites. The teeth of beasts are put for beasts themselves, and the poison for serpents, denoting that the Israelites shall be destroyed by wild beasts and serpents. Ver. 25: "The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." The "sword" is put for war, and "terror within" for intestine broils, which two calamities combined shall fall upon them. Ver. 26: "I said, I would scatter them into corners." The four corners of a room being its extreme points, in relation to the centre, are put for remote parts of the earth from Canaan. Ver. 32 and 33: "For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps." As the vines of Sodom brought forth bitter and worthless grapes, and the fields of Gomorrah bitter clusters, so their career against God shall end in their wretchedness and sorrow. As the poison of dragons and the venom of asps are deleterious to life, so the results of their career shall involve all, who unite with them, in ruin. Ver. 35: "Their foot shall slide in due time." As a man walking upon the brink of a precipice steps upon a shelving rock made slippery by the flowing spring and various substances collected there, heedlessly and obstinately persists in walking on it, suddenly slips and is precipitated to the gulf below, so the Israelites, in persisting to disobey God, shall be as suddenly and completely ruined. What a fearful prediction, and how fearfully has it been fulfilled! Ver. 36: "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone." As a father takes into consideration the conduct of his son and the utter destruction before him, and remembers that he is *his son*, and that he himself alone possesses the ability to save him, lets pass his past actions and sets about to save him, so God will deal with Israel. He will forgive the past, and alter his whole course of procedure, and put forth his power to save him. Ver. 41: "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." As an offended monarch whets his sword to execute his rebel subjects, and punish them that hate him, so God will inflict terrible judgments upon the wicked who have persecuted his people. Ver. 42: "I will make mine arrows drunk with blood, and my sword shall devour flesh." As a man is drunken with wine, so arrows cause blood in abundance to flow; as arrows cause blood to flow, so God takes ample vengeance upon those who hate and disobey him. As the sword devours much flesh, so by war shall the wicked be destroyed.

How significant is this song of Moses! how full of facts in the history of his nation! How beautiful the thoughts dressed in a figurative garb, and how expressive when reduced to literal conceptions!

## ANTI-MILLENARIANISM.

MR. EDITOR:—In your November number of the *Jewish Chronicle*, you give a synopsis of the respective views of anti-millenarianism and millenarianism, in seven distinct propositions on each side. It occurred to me, that perhaps a discussion of these respective points would not do any harm, through your columns. I propose, in my humble way, to take up the anti-millenarian side, and discuss the propositions in order, provided the millenarian side shall also be represented.

If this receive your favor, you may insert the following article:—

## ANTI-MILLENARIAN SENTIMENTS.

No. 1. "The Jew has no right to a prominent place in our regards and efforts at conversion."

I would not for a moment disparage the relation once sustained by the Israelites to Jehovah. But I would simply allow it to occupy its own place in the great scheme revealed from heaven for man's redemption. By the proposition, I mean that while the Jews have equal claims to our Christian regards, yet there is nothing in ancient prophecy, in the teachings of our Saviour and the apostles, in their providential condition, in their national relation to the Abrahamic covenant, that gives them claims to our regards and efforts at conversion paramount to those possessed by any other people.

What was the great mission of the Jewish race? The culminating point of the whole plan of redemption was "God manifest in the flesh." From the promise in Eden to his advent, all things, historical, doctrinal, and ceremonial, looked forward to him. They found the reason of their existence in him as the Mediator of the world. All things by him consisted, and for him all things were made. If God would reveal himself in the flesh for human redemption, four thousand years after the fall of man; if mankind, being sinners, were respited and allowed to live on earth, on the ground of this manifestation; and if, in a wicked world, the remembrance of this merciful revelation was to be kept up until the personal advent, what course could Divine Providence pursue, so well adapted to this end as the choice of a line of men from Adam, who, regenerated by the Holy Spirit, would keep up the worship of God, preserve the revelation, set forth the types which were appointed for remembrancers of the past and forerunners of the future, and finally be the people among whom God would appear incarnate? This was done; Adam was at the head, Seth, Enoch, and Noah followed. This distinct branch of the race was chosen, preserved, converted, while all the other branches were left in darkness, and were finally destroyed by the flood. The race began anew; they spread over the world, they universally proved themselves apostates. The holy line was kept distinct; Abraham followed Noah, then Isaac, Jacob, Judah and his brethren. The various branches of the families of Abraham and Isaac besides were left in darkness to perish; the twelve tribes of Israel were kept together, and made a great nation. To them were especially committed the written Word relating to the manifestation of God in the flesh, the promises, the laws, the types, and the prophecies. The time came when it was necessary to keep only one tribe of the

twelve, and the ten tribes, by wickedness, revolt, and captivity, were removed, and the tribe of Judah remained. From it the predicted Virgin Mary was taken, and God manifest himself in the flesh. Christ offered himself a Saviour of the world. "He was the end of the law for righteousness," end of the priesthood, the sacrifices, types, temple, and in fact all that distinguished the Israelites as a people. The gospel was given to the world, and then there was no further need of a distinct nation or line, and Judah was laid aside. Now, we are in the Christian dispensation, in contradistinction from the dispensation of an *elect line* or genealogical race; and, looking back, we would naturally expect to find the prophecies harmonizing with this state of things. So we do. The prophecies of the Old Testament are divided into two great classes, those that relate to the old and those that relate to the new dispensation, those that have reference to the genealogical line as the depositories of Heaven's sacred trusts, and those that have reference to a church or holy people taken promiscuously from all nations. Hence we expect to find predictions detailing the history of this line through its various phases of rebellions, punishments, reformations, and final annihilation. This line being distinguished by holy men, is represented as being regarded with peculiar love by Jehovah; but, on account of its perversity as a whole, was cast away when the divine purposes were accomplished through it, like all other nations and tribes. Hence all the prophetic judgments against it were finally literally fulfilled. The whole class of prophetic passages pronouncing these judgments are too well known to need quotation. But it is said that we find in the same passages which denounce judgments, promises of subsequent blessings; and if the former relate to the Jewish people, why not the latter? They must both refer to one and the same people. "It is Israel that is cursed; it is Israel that is to be blessed."

Now, as no people from the beginning was chosen to be the depositories of the truth for their intrinsic value or for their own sake, but merely to be the medium of carrying out God's purposes, we must lose sight of Israel as a nation, as a people, and have regard to Israel as a medium. The prophecies relate to the medium solely, or rather the chosen agents made the medium. Those agents belonging to a genealogical line were the subjects of the first class of prophecies. Those belonging promiscuously to all nations, belonged to the second class. Most readily could both classes of prophecy be grouped together in the same passage. The prophet, after he had prophesied of the casting away of the genealogical line under the name of "Israel," "Judah," "Zion," "Jerusalem," or what not, would naturally bring forward the medium that was to succeed it under the very same names. Why not? He knew not what would be the name by which God in his providence would call the new medium, and had he introduced them under new names, he would not have been understood. The name is nothing with inspiration, it is the *thing* that is intended. Take any prediction, and the reasonableness of this mode of revealing truth is perfectly rational and intelligible. Take the thirty-sixth chapter of Ezekiel as a first and final example. "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and doings. . . . Where-



fore I poured my fury upon them. . . . And I scattered them among the heathen. . . . But I had pity for mine holy name. . . . I do not this for your sakes, O house of Israel, but for mine holy name's sake, . . . for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . A new heart also will I give you," &c. As a matter of fact, the house of Israel was merely the name of the genealogical line. This genealogical line, on account of its wickedness, was to be scattered to the winds. But the pious would naturally inquire, "What will become of the religion revealed from heaven?" The answer would be as natural. God has regard to his great name; he will not allow his cause to decay or suffer. I do not this for your sakes, O house of Israel, or "my agents chosen as the medium of the divine revelation." "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." "A new heart also will I give you," &c. This is as much as to say, I will not destroy the medium itself, but merely the genealogical line; but I will take my agents from all nations, and a new heart will I give them.

It may be asked, How do you interpret the promises made to the mountains and land? and, How the promise to restore Israel to the land of their fathers? The medial people are one and the same. Those belonging to the old dispensation were located, and hence local associations were connected with their entire history. But suppose this line was predicted to be laid aside, the same prediction would detail their utter rejection and misery, by revealing the removal of all local associations. If the people be rejected, the land, the mountains, and cities, &c., where they had been blessed of God, would be taken from them of course. Now, suppose that the prophet wished to show the rise of new medial agents as successors of the old line, and in his prediction called them by the very same names, as "Israel," "Judah," &c.; if he would also show their blessed state, he would speak of it under the very names that indicated such a state under the old dispensation. This principle, which is seen running throughout all the prophecies, is beautifully illustrated by a prediction in Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow unto it." This prophecy is "concerning Judah and Jerusalem." Judah is the name of the genealogical line which was the medium of Heaven's regards; Jerusalem was the centre of the theatre of Jehovah's actions. The prediction is respecting the medial agents, and the theatre of Jehovah's action. "It shall come to pass in the last days, that the theatre of Jehovah's action shall become conspicuous, just as the mountain of the Lord's house is exalted in Jerusalem." "There, where Jehovah again displays his infinite mercy and love, shall be a flocking together of people from all lands." Here is no violation of the principles and laws of language. It is not by a figure that the new medium is called Israel. The very same thing is meant in the one case as in the other; not merely a people as such, but those whom God has chosen to give his truth and his blessing to mankind. To give the same chosen people the same name in both dispensations is perfectly natural. We do the same. We say



with Paul, that "All are not Israel that are of Israel;" and "They that be of the faith of Abraham only are children and heirs." They are Christ's and Abraham's seed. Upon this principle, the two classes of predictions mentioned can be easily interpreted and reconciled. We, therefore, conclude that the prophecies respecting the Jews do not show that they have a prominent and superior claim to our regards and efforts at conversion. They show, if any thing, the contrary; that as God will gather his people from among all nations, the Jews, considered merely as a people, have not so much claim as other people who are more numerous and more ready to receive the gospel. They are rejected purposely to give the gospel to the nations. To this view corresponds our Saviour's teaching: "The kingdom of God shall be taken from you and given to another people." Also with Paul's teachings, that there is neither "circumcision nor uncircumcision," "Jew nor Greek," "bond nor free," "male nor female," in the new dispensation. The middle wall of partition is broken down. This distinction between a genealogical line and the rest of mankind was abolished in Christ, simply because there was no further need of it. Should it be said that our Saviour's instructions to his disciples were to "begin at Jerusalem" in preaching the gospel to the world, and that that fact lays us under obligation to make the Jews prominent, this objection is raised under the misapprehension that "Jerusalem" means the "Jews," and that wherever Jews were to be found there was Jerusalem. No; there is no figure in the passage referred to. Jerusalem means Jerusalem, where the disciples actually began. Should it be said that the apostles, when they went to a new place to preach the gospel, invariably went first to the Jews, and therefore we ought to begin first with the Jews; this does not follow. It was perfectly natural to go among the Jews first, as they possessed the Word of God, and were supposed to be more interested in its fulfilment and the coming of Messiah than any other people. Is it said that Paul taught that the gospel was the power of God unto salvation to every one that believeth, to the Jew first, and that therefore we ought to make them prominent in our regards? This does not follow. Paul asserted a fact, that the gospel was the power of God unto salvation, to the Jews first in time, not in the order of nature. Is it said that the connection of the Jewish people with the covenant of Abraham gives rise to the claim in question? As a people, they could inherit the blessings of the covenant only upon conditions, which they never fulfilled, and hence were cast away. But, viewed as a medium of heavenly truth, they were chosen of God without conditions, and laid aside when he was done with them.

Nor is there any force in the reasoning that we are laid under obligation because they preserved for us the Word of God, and handed it down to us. They never preserved it. They were cast away because they disobeyed it, and for all practical purposes destroyed it. God preserved his own Word, and handed it down to us by raising up holy men in the line, who loved and cherished it, and by giving Jesus Christ as a teacher of the world.

There is nothing in the providential condition of the Jews that lays the alleged claim upon us. They have been long deprived of the means of

salvation, and to a great extent are now; while God has opened the world beside to the gospel. What does such a providence imply?

Now, the grounds for superior claims to our Christian regards lie in the fact that they are now more accessible to the gospel; in greater moral destitution; better adapted by circumstances, when converted, to give the gospel to mankind than any other people; and these facts I have no disposition to call in question. While therefore there is nothing in their circumstances or relations as Israelites, there may be something in their condition as one of the nations of the world that gives them a superior claim to our regards and efforts at conversion. B—K.

[We admit the article on anti-Millenarianism, with the hope and expectation that some one equally candid will come forward to represent the other side. The articles must be short, and for that very reason leave no stone unturned.—Ed. *Jew. Chron.*]

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## “SALVATION IS OF THE JEWS.”

COMMUNICATION FROM A CONVERTED JEWESS.

THIS plain declaration of Scripture ought to awaken more interest for the nation whose history is connected with every portion of Holy Writ; yet, strange to say, none more overlooked. Only of late years has a common fellow-feeling been evinced towards our once favored and still beloved people. I am a descendant of Abraham, and acknowledge that I have seen, and am daily witnessing, Christianity—ah! lovely in its practice by the followers of our blessed Lord. But only here and there does its light so shine; and this is the grand barrier to Israel's conversion. Missionaries are supported for every other nation, but what interest do we see manifested for the Jews? “God is able to graft them in again.” “And all Israel shall be saved.” Our nation are accessible, if we show a love for their souls, not merely in calling Christ, Lord, Lord! but in doing his will who came unto the lost sheep of the house of Israel. Let the Jews feel that you love them as brethren, which, unfortunately, is not generally the case. And, oh! what a heavy responsibility rests on every soul who casts a stumbling-block in the way of God's people! I have been shocked and hurt to hear with what contempt persons, who ought to blush to bear the sacred name of Christian, say, “Oh, that is a Jew!” He who is King of kings and Lord of lords was a Jew; all his immediate followers were Jews. By whom was Christianity founded? By Jews. To whom are you indebted for the precious volume now in your possession? To Jews. They have fallen, 'tis true; so have we all: and though you do not hear in words, “Crucify him! crucify him!” yet is our blessed Saviour daily being nailed to the cross, by all who profess his name and live by any other rule than that which says, “Love your neighbor as yourselves.” If the sufferings attendant on Israel's alienation from God, as their King and Ruler, have been fulfilled, why ought not we to expect the blessings which were promised on their return?

This return is very dependent on the Christian world. "Even so have these also now not believed, that through your mercy they also may obtain mercy." (Rom. xi. 13.)

#### HYMN FOR THE SUFFERING.

I bless thee, Lord, for sorrows sent  
To break the dream of human power;  
For now my shallow cistern's spent,  
I find thy fount, and thirst no more.

I take thy hand, and fears grow still;  
Behold thy face, and doubts remove;  
Who would not yield his wavering will  
To perfect truth and boundless love!

That love this restless soul doth teach  
The strength of thine eternal calm,  
And tune its sad and broken speech  
To join on earth the angels' psalm.

#### CONFERENCE OF THE FRIENDS OF ISRAEL DURING THE SITTINGS OF THE EVANGELICAL ALLIANCE.

THIS meeting, to which, during the last few months, the friends of God's ancient people have been looking forward with deep interest, was held on Tuesday, September 2d. Those who were privileged to attend it felt it to be a solemn festival. Brethren belonging to the different sections of the Christian Church then met in the spirit of brotherly affection, animated by a hearty and united concern for the salvation of Israel. Frankness and freedom of utterance characterized its proceedings, as a perusal of the Report thereof, which we insert, and for which we are indebted to the pages of the *Christian Times*, will show.

The Rev. R. H. HERSHELL presided over the devotional exercises, which had special reference to the business of the day,

#### THE SPIRITUAL CONDITION OF THE JEWS.

Part of the 102d Psalm, Scotch Version, was sung, and

THE CHAIRMAN said: Beloved and Christian friends,—Before engaging in prayer, I wish to bring before you, in a few words, the history of our meeting together this day. It has been the desire of the heart of all my brethren of the house of Israel who believe in the Lord Jesus, that as God in his providence has opened a way, we should meet together, and commune with each other concerning the welfare of our brethren, and pray together to that God who has said, "I will be inquired of by the house of Israel," that he should be "inquired of" more and more, by those of Israel whom he hath "brought out of darkness into marvellous light;" that we may unite together, and wrestle earnestly for an outpouring of the Spirit of grace and of supplication on the whole house of Israel, according to his promise. In the providence of God, the year 1851 has been announced as the year wherein "many shall come together" from different parts of the world, to look on the works of art, and the various productions of the children of men, that each might learn from the other how much farther he might progress in the works of art and science. It appeared to me, therefore, a very favorable opportunity of showing to the Christian Church what Christians have



designed to do, and what has for many years past been performed by the hands of Christians of different denominations for the welfare of Israel; and that, as God in his providence has permitted missionary work among the Jews in different parts of Europe, as well as in the East, and also in the United States of America, if it pleased him to give an opportunity for brethren from different parts of the world to meet together, it might prove to our unbelieving brethren that Christ is indeed our Messiah, our Redeemer, our High Priest, our Atonement, and our Friend, in seeing that neither country, nor language, nor clime, stands in the way of a unity of spirit and a bond of peace; and that they might also learn to know that Christian union is a far higher principle than mere outward organization. It was also interesting to me to think that, while Christian benevolence has designed a place for the gathering together of many people from among the Gentiles, who from different countries should come here to meet one another, so the Evangelical Alliance has constituted itself with a view of giving an opportunity for conference, and an interchange of sympathy and kindness between those brethren who, from different countries, should meet here. At first it was designed that an association which had been formed, called the Foreign Conference and Evangelization Committee, should have the organization and management of the different meetings for foreigners. It was, however, thought better, as the Evangelical Alliance was going to have a conference in the month of August, with the view of furthering the object of Christian union, that those arrangements should be left to the Evangelical Alliance; and consequently there were days appointed by them for Italy, for France, for Germany, and so on. And would it have been right that they should have left the Jews out of the list, and that we should not have a day whereon to tell what God is doing among us, and lay our claims before the Church? I found there was no difficulty; the proposal was immediately accepted, and consequently they have afforded us an opportunity of thus meeting together; and in the name of my brethren of the house of Israel here assembled to-day, I desire publicly and openly to express our hearty and sincere thanks. I will only now make one remark before engaging in prayer—and that is, that having been permitted, in the providence of God, thus to meet together, it is our earnest desire it should prove to be a blessing to our own souls, and also to many of Israel who do not believe. And who can tell but it may be a blessing to many Gentiles also? It is our simple and earnest desire to meet in the name of the Lord our Saviour, to forget every thing that separates, and remember Him alone in whom we are united as one, and with whom we shall be united as one for ever. We desire, Christian brethren, to be as near to the heart of our Master as, by the aid of the Spirit in our fallen and feeble state, we possibly can be; for in proportion as we place our head on his bosom, as the beloved disciple did, in that proportion will the heart warm with love, and in that proportion shall we be one with him. This is our desire; for this end are we here assembled together. The time occupied by the various statements will be instructive and useful; and I trust, above all, that our devotional exercises will prove to be fervent and earnest, as the very wrestling that was manifested by our forefather Jacob, when he received the name of Israel. May we this day wrestle in love, in the name of the Lord!

The Rev. NATHAN DAVIS then addressed the Conference upon "The Condition of the Jews in Africa," to the following effect:—In directing the attention of the assembly to a country now covered with Mohammedan darkness, it must be remembered that that very country was at one time a flourishing Christian land. Christianity was early introduced into North Africa, and there was every reason to believe, by converted Jews. There were, no doubt, on the day of Pentecost, many Jews from all parts of the world assembled together in Africa; and especially North Africa, which



was that part upon which he was about to speak to them. Christianity flourished very much after this, and they read of the names of Tertullian, Cyprian, Laetantius, and Augustine. The African Church more than once protested against the insolence of the Bishop of Rome, long before Rome usurped the position she had now assumed. But it was a melancholy fact, that Christianity flourished so long as the Church was in a suffering condition; but so soon as she became flourishing, she lost her spirituality. She had to combat, in the seventh century, with the Arabian conqueror and the followers of the Arabian prophet; and what was there in Arianism or Pelagianism, into which they had fallen, which should induce them to struggle? There was nothing to fight for any more than there was in Socinianism; and hence the Arabian conqueror subdued the African Church. Those few who remained faithful to the Lord Jesus, soon became amalgamated with Mohammedans; so that, in the seventh and eighth centuries, there was nothing left of Christ's Church; and, in the present day, the whole line of coast from Egypt to Tangier is covered with Mohammedan darkness. But, as he had said, there were many Jews in Jerusalem on the day of Pentecost; and he had no doubt that many Jews in North Africa were converted to the religion of Jesus. History did not inform them of any particular conversions; but in the sixth century there were several attempts made to convert the Jews in North Africa. Gregory the Great made several attempts to convert them, as also the Emperor Justinian. Afterwards, they heard of nothing more being done for Africa, till, he was sorry to say, when Tangier was in the hands of England, in the time of Charles II. Tangier was then commanded by Mr. Kirk, who afterwards, he regretted, aided James II., with Judge Jeffreys, in taking vengeance on the people of Somersetshire. What could they expect from such a man? What did he do? He employed Popish means, and sent many Jews over to the Inquisition of Spain, to be burned. Such had been the means which Rome had always employed in winning over heathens or Jews. But such were not the means they employed. They went forth also with the sword; but it was the "sword of the Spirit"—the gospel of Christ, which could touch both the heart of the Jew and the Gentile. Now, he would briefly direct their attention to the efforts made in the present century to bring the Jews of North Africa to a knowledge of the truth as it is in our Lord Jesus Christ. Mr. Jowett, in his "Christian Researches in the Mediterranean," had directed the attention of the Christian Church to North Africa, and particularly to Tunis, as a very eligible spot. Tunis was afterwards visited by Mr. Nicholson, Mr. Former, and Mr. Ewald, with whom he (Rev. N. Davis) had for some time the pleasure of laboring. In 1843, it was his privilege to go to Tunis, and establish a missionary station there; and the whole line of North Africa, from Tangier to Egypt, embraced a population of eight hundred thousand. Scripture told them that the Phœnicians, who had habits and customs in common with the Jews, traded with them to some of the Phœnician colonies, and there was no doubt that they carried many Jews to North Africa. Afterwards, the Mohammedan conquerors, Abdulla and Akba, had many Jews in their army, and of course the Jews settled down in the places they subdued. The Church of Rome had also added a great many Jews to North Africa. Its cruel treatment of the Jews in Spain and Portugal brought a great many Jews to North Africa; so that the population, as he had stated, was now about eight hundred thousand. He was sorry to say, there was only one missionary stationed in Oran; there was another itinerant missionary belonging to the British Society; and another—Dr. Philip—was stationed in Algiers. There were but three or four missionaries to eight hundred thousand Jews. What could they expect from so few laborers? In 1843, he established a mission in the regency of Tunis; at first visiting the Jews in their own homes, and distributing tracts; but he found it of the utmost importance to turn his

attention to the rising generation. The Jews were taken to the schools in their infancy; they were taught the rudiments of the Hebrew language, then the five books of Moses; and when they could scarcely read and understand them, they were taken to the Talmud. He opened schools in Tunis, and had one hundred girls, and one hundred boys. They had a few Mohammedans at first, but they soon left; and there were Roman Catholic children also. When Admiral Christian came to Tunis, he visited these schools, and he said that more had been done in this way for Tunis than, with all the expenditure, could be done for Ireland. He mentioned this only to show how possible it was to succeed. The speaker then went on to explain his success, and expressed his delight at hearing, every Lord's-day, African Jews praying for Queen Victoria. But it was very natural that, when the mission was flourishing, the Devil should oppose them. The Jews who visited him (the Rev. N. Davis) were excommunicated by the Rabbi; the local authorities were bribed, and the British representative was, by some means or other, also induced to oppose the mission. He did every thing he could to quell the opposition, but it was useless. One man was taken before the judge, and so severely subjected to the bastinado, that he could hardly stand when he saw him. Another was imprisoned, and a third was actually on the point of being executed for his faith. He wrote to the Consul-General, reminding him of what had been done by Sir Stratford Canning and Lord Cowley, for procuring religious liberty in Constantinople; but it was all to no effect. He was sorry to say that the end was, that he found the safety of the converts depended on his leaving Tunis as quickly as possible; he had to break up his flourishing mission, so that now there was not a single missionary there. He made representations of this in Scotland, and a great many ministers of the General Assembly of the Church in Scotland had a correspondence with Lord Palmerston about it; and he was sure, if it had been concerning a bale of cotton belonging to some British subject, Lord Palmerston would have exerted himself, and, if necessary, have sent a fleet there. But they only wanted the authority of Lord Palmerston in asking the Bey of Tunis to be consistent; but they failed with Lord Palmerston. They then communicated with the London Society for promoting Christianity among the Jews, the British Society, and Societies of all denominations; but they had failed in obtaining their aid. As he had told them, there were eight hundred thousand Jews in North Africa still crying for help. If they had failed once, let them go forward again; and he was quite sure that, in dependence on the Spirit of God, they would find no such things as difficulties in their way. He himself had seen scorpions around him when he lay down to rest, but he knew that he labored in his Master's cause, and he "feared no evil." Let them remember that the glory of the Christian Church was connected with the conversion and restoration of the Jews; and the Lord himself had said, "Ye shall not see me henceforth, until ye say, Blessed is he that cometh in the name of the Lord." Let them "pray for the peace of Jerusalem," for the Lord had said, "They shall prosper that love thee."

The Rev. F. C. EWALD, chaplain to the Bishop of Jerusalem, delivered an address on "The Present State of the Jews in the Holy Land." Jerusalem and the Jew, he said, were inseparably connected. The Jew could not dismiss it from his thoughts; hence he prayed to God three times a day; and whenever he returned thanks to him for the good things of this life, asked that he would rebuild Jerusalem, and bring back the Jews to their own land. It was remarkable that, so soon as the Jews had an opportunity of returning to the land of their fathers, they began to settle in those spots which were associated with their most sacred recollections. Thus, at Hebron, where Father Abraham pitched his tent, and received his angelic visitors, and whence he departed to offer up his son Isaac, there

were now about six hundred Jews; and in commemoration of the hospitality which it was said Father Abraham was accustomed to show to every one who passed his tent, every one who now went to Hebron was received and hospitably entertained for three days. There were about eight thousand Jews at Jerusalem, where they enjoyed more liberty than at Hebron, being somewhat protected by the local government. At Tiberias there were one thousand five hundred Jews; and at Saffet, the "city on a hill," mentioned by our Lord, about two thousand. So that, in these four holy cities, as they were called by the Jews, there were about twelve thousand Jews. A pious Jew had no greater desire than to go to one of those cities, to lay down his bones with those of his forefathers. No kind of trade was carried on there, the Jewish inhabitants being supported by the contributions of the Jews throughout the world; their time was occupied in reading and praying. Some travelers had thought Jerusalem a very unlikely place for successful missionary operations; but though the Jews had built a wall round them which was almost impenetrable, yet the gospel was "the power of God unto salvation to every one that believeth," to the Jew as well as to the Gentile. Christianity had done wonders in Jerusalem; but corrupt Christianity had had an evil influence there, as in Africa. The Jews had looked upon Christianity as idolatry, because they had seen every year that gross abomination called "the Greek fire," when the priest lit a fire in the Chapel of the Holy Sepulchre, and taught the people to believe that it was supernatural, and would take away sin. Would it not be Christian-like if the representatives of Protestant monarchies were to appeal to that Church to do away with such an abominable practice? It would do them honor, as well as the cause of God and his Church. But the Roman Catholics also were obstacles to the progress of the gospel amongst the Jews, on account of the persecuting spirit which was exercised towards them. The Jews were not permitted to pass through the street where the Holy Sepulchre is, or, if so, they were set upon, and most horribly ill-treated, and some had been nearly killed on the spot. Hence the Jews had learned to look upon Christianity as a system of idolatry and persecution. What had been done? A hospital had been established at Jerusalem—the first that had ever been established in that trodden-down city for centuries—for the reception of poor Jews, to restore them, if possible, to their bodily health, and, at the same time, to make known to them the Great Physician. And when the Jews saw that Christianity was not a persecuting religion, but a religion of kindness and love, they were more inclined to listen to its proclamations; and not a few had, within the walls of that hospital, received the glad tidings of salvation. There was also a school at Jerusalem, in which many children were brought up in the Christian faith; and a church upon Mount Zion, where the gospel was faithfully preached, and a congregation of believing Israelites had been gathered together, who worshipped God in spirit and in truth.

Dr. DA COSTA addressed the meeting on the subject of God's providential dealings with Israel. He first traced the origin of the Israelitish nation, pointing out their unmixed existence as a people, and the blessings they enjoyed under a theocratic government. The national feeling, he said, was still strong in the minds of Jews, and he did not wish to see it extinguished. The national existence of Christians in different countries was by no means destroyed by the unity of their faith; and that of the Jews would be in no way compromised by their conversion to Christ. Their nationality could never be merged into that of any other people. God was the God of union, but not of fusion, for fusion was too often nothing but confusion. When Saul was converted to Christ, he did not become Peter or John; he still remained Saul, but holy Saul; the same gifts and talents were then employed for Christ, which were before employed against Christ. In speaking of the unity of believers, Paul said, in his Epistle to the Galatians, "There is



neither Jew nor Greek; there is neither bond nor free; there is neither male nor female." This unity was not, then, a pantheistical unity; for male and female must ever remain distinct, both in their gifts and in their callings, and could never be merged. So the Jew could neither be merged into the Greek, nor the Greek into the Jew. The Alliance did well to cherish hopes for the conversion of Israel. As the conversion of an individual became a blessing to other individuals, so the conversion of the Jewish nation would become a blessing to other nations; and it was for this reason that he claimed a vacant chair in the Evangelical Alliance for the house of Israel.

The speaker then described the glories of Israel. There was no question, he said, about their past glories; and these, he thought, were a sufficient warrant for them to expect new and greater blessings when they should bow the knee to their King and Messiah. Had they forfeited their privileges by killing their Saviour? Human justice would say they had; but God was not a human judge. While vengeance was pronounced against Israel, their King, "the Lion of the tribe of Judah," was exclaiming, "Father, forgive them, for they know not what they do." His blood cried, not for vengeance, like Abel's, but for reconciliation, for peace and pardon; and this, in God's own time, would be granted. Eighteen centuries had proclaimed the vengeance of God against the Jews. They had been dispersed into every land; they had been despised, trodden under foot, and cruelly persecuted; and in this very fact there was a striking historical evidence for the truth of the gospel. The Jews were an undying people. Every body might trample upon them, burn them, destroy them to-day, and they were alive again to-morrow. What, then, would be the effect of the restoration of this people? In speaking on this subject, he was often charged with being too poetical and fanciful; but he would read them the sober, prosaic words of Paul, than which nothing could be more convincing: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The Scriptures plainly testified that Christ was to come again at "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." In the present day there was a shaking of the bones of the house of Israel, and a gathering in of the first-fruits. Christians need not wait for the conversion of the Jews till the Lord came in the clouds of heaven; there was now an ample field for their labors in converting the first-fruits to Christ. What could they do for them? They could love and pray for them, and lead them in the way of conversion. Convert them they never could—that must be the work of the Lord alone. They might meet with some disappointments; but were the Jews the only disappointing people in the world? Did none of the heathen ever disappoint them? The Jews were a persevering people, and must, therefore, be treated with perseverance, if they were to be acted upon at all.

Dr. BAIRD detailed the progress of the Jewish cause in America. It was only within eight or nine years that the American churches had taken any considerable interest in the people of Israel. A few years ago there were only five thousand or six thousand Jews in the country; now their number was computed at one hundred thousand. They were emigrating from Europe in considerable numbers; and thus an interest had been excited in their behalf. In America, the Jews were debarred from no civil privileges. Last year one of the members of the Senate was a Jew; and another Jew held the office of a judge. The American Society, according to their last report, had eleven laborers—six missionaries and five colporteurs—besides three students preparing for the ministry. All these, with one exception, were converted Israelites. That the interest in the cause was increasing, might be seen from the fact that, last year, the Society's income was double the amount of the previous year. The missionaries had preached the gospel



to nearly one thousand Jewish families, by whom they were well received and kindly treated.

The Rev. Mr. SCHWARTZ detailed the state of the Jews in Holland. He stated that the Jewish Committee of the Free Church of Scotland had ordered him, in 1848, to go to Prague, but he was not allowed to preach there; and he was then ordered to Holland, where there was a numerous Jewish population. The Dutch Christians had treated the Jews kindly, when every other nation was persecuting them; and they had no reason to repent of their kindness, for they had no doubt gained, even outwardly, by receiving the Jews in their midst. The Jews in Holland were principally Portuguese and German Jews, the latter preponderating. There was, formerly, such a hostility between them, that they would not even intermarry; but they were now on more friendly terms. All the Jews were very narrowly watched by the leaders of their synagogues, who exercise over them an influence almost amounting to intolerable tyranny. There was in Holland scarcely any social intercourse between Jews and Christians; while in Germany, where, till recently, the Jews had been cruelly maltreated, such intercourse was by no means rare. In Holland, the Jews were for the most part below the Christians in general intelligence; they were much attached to the traditions of the Talmud, and were exceedingly fanatical and bigoted. Education had been hitherto greatly neglected amongst them; and they had not even a Dutch translation of the Bible. A revival, however, had taken place amongst them, owing, in a great measure, to the exertions of the Christian missionaries. The missionaries had been preaching in Amsterdam for about two years; and the Jews were most persevering in opposing their efforts. When sermons were commenced on Saturdays, the Jews who attended them were watched, and afterwards cited before the leaders of the synagogues; and when a school was first established for the Jews, men were employed to prevent the children from attending them. The Jews, moreover, had attacked the Christians and their movements in a periodical they had lately established; and as they had refused to admit replies, a counter journal (the *Jewish Herald*) had been issued, admitting letters from both parties; and not a number had appeared without some Jewish communication in its columns. Some of the Jews in Holland were now proposing to promote a wider circulation of the Bible, and to establish a Missionary Society for their own people. They had been thus stirred up to a holy jealousy by the labors of the Christian missionaries. Prayer-meetings were held in different parts of Holland in connection with the Jews, and a most interesting Jewish school had been established by Dr. Capadose, in which the children were taught to read in both the Old and New Testaments. Though the field was difficult, the Lord had given them encouragement in their labors; and there was ample ground for a prayerful perseverance in the cause they had undertaken.

The Rev. Mr. BELSON moved the following resolution:—

“That the members of this Conference, feeling deeply impressed with the importance of Christian union among the followers of the Lord, conceive it particularly desirable that the unity of the Spirit be manifested by those who, from various societies, labor as missionaries amongst the Jews, thus removing the stumbling-block which causes them to think that Christians have many different religions; they also believe that this would strengthen the hands of the missionaries themselves, and enable them to communicate with each other, concerning the progress the truth is making amongst the house of Israel.”

He stated that he was laboring in Berlin, where alone there were two thousand five hundred Jews who confessed the name of the Lord Jesus Christ; and one of the first professors of divinity in that town, who had been the means,

to a great extent, of reviving the Christian Church, was a son of Abraham. The change in the condition of the Jews in Prussia had been most remarkable. Not very long since they publicly burned the first copy of the translation into German of the five books of Moses; but now the Jews were among the most enlightened and best educated men in the country. It was true, the change that had taken place among the Jewish population was not, in every respect, such as could be desired. Great numbers of them were infidels, but they had been made such by the Christian Church. It had been seen, however, that many of the Jews passed through infidelity to the gospel; and thus the Lord might make use of the present state of things for the conversion of his chosen people. Their infidelity often led them to feel their want of something which no philosophy could give them; and in this way they were led to the reality of the gospel. The London Society for the promotion of Christianity among the Jews had been the most effectual instrument in the conversion of the Jews on the continent. It had been in the field for the last thirty years, and the Lord had eminently blessed its labors. They have often been tauntingly asked what good had been done by all the labor expended amongst the Jews; but he challenged any Society to show more gratifying results amongst the heathen nations where the gospel had been preached, than those which flowed from the labors of the Jewish missionaries. The number of conversions might not be so great, but the weight and influence of the men who were brought into the Church were far greater. Thirteen schools had been established in Prussia, in which, for the last twenty years, Jewish children had been taught to read both in the Old and New Testament; and many of these children in after life had been converted to the gospel.

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### BAPTISM OF MR. LIEBSTEIN.

MR. LIEBSTEIN, a young Israelite, who had been under the instruction of our missionary, Mr. Newman, was baptized at Trinity Chapel. The ceremony was performed by the Rev. Mr. Eidersheim.

Dr. Capadose and Dr. Da Costa afterwards addressed him.

The following statement was then read:—

“CHRISTIAN FRIENDS:—I feel this to be the most important and solemn moment in the history of my life, to stand up in the presence of the Almighty God, and before a large congregation to make a public confession of my faith in the Lord Jesus. I am not ignorant that this step is exciting the disgust of unbelieving friends, wounding the heart of an aged father, and piercing the soul of a loving mother; but I am aware also, that the way to glory lies between tribulation and conflict, and I joyfully take up the cross, which our Lord bore for every one that believeth, and glory that I am reckoned worthy to suffer for the name of Jesus.

“I am but imperfectly acquainted with the English language; I must, therefore, beg of you to bear with me, while I bring before you the way in which the Spirit of the Lord led me.

“I am a native of Lemberg, the capital of Galicia. My parents, pious Jews, led me in the path of their fathers, teaching me the Bible, interpreted by the Talmud. I could be the willing slave of the sophisms of the doctrines of the Talmud only so long as I had no opinion of my own; but no sooner was I able to think for myself, than I resolved to break off this yoke from my neck, which I really did, in refusing a blind obedience to human institutions.

“The predominant form of religion in my native country is Roman Catholicism, so that I never saw an example of true Christianity. I had then no other choice than between the superstitions of Rabbinism or Popery

and unbelief. It may easily be conjectured that I should not change the absurd doctrines of the Talmud for the idolatrous worship of the Romish Church, and so I fell into the arms of infidelity, in which I might have perished for ever, if the strong arm of my Lord had not been ready to save me. Our merciful God had compassion on me, and did not leave me there. Whilst he granted unto me all the temporal supplies which, according to my former opinion, could make man happy, he let a worm gnaw at my heart, so that I never was content.

"In this state of mind I arrived at Constantinople, where, by providential kindness, I made the acquaintance of the Rev. Messrs. S—— and T——, laborers in the Lord's vineyard in that metropolis of Turkey. They displayed before me true Christianity in its simplicity and purity. I began to see that in the Bible, and there only, I should be able to find relief for my languishing soul, and resolved to search the Scriptures. But I soon left Constantinople, and arrived in London; there I was recommended to Mr. Newman, Missionary of the British Society for the Propagation of the Gospel among the Jews. He never refused me his help when I searched after the truth, and introduced me to the Rev. R. H. Herschell, who admitted me into the house adjoining this church, where I had opportunity and help to study the Word of God, the privilege of attending the instruction of our dear pastor, and, in the persons with whom I lived, examples of Christian life and conduct.

"God blessed these instrumentalities; permitted the light of his Holy Spirit to penetrate into my soul, and taught me by his Holy Word that 'the heart is deceitful above all things, and desperately wicked;' that all deserve the wrath of a just God; that there is but one way to escape hell, even Christ; that Jesus of Nazareth is the Messiah, that we can be justified only by faith in him. Through the witness of the Holy Ghost within me, I am able to declare, that he is my Messiah, my Redeemer, my Saviour; that through him I have God for my reconciled Father; and that the same Spirit who taught me thus far, will continually take of the things of Jesus and reveal them unto my soul, and sanctify and comfort me.

"Now, my dear friends, I beg you to remember me in your prayers, and to join with me in thanksgivings to our Lord and Saviour, and in prayer, that the Redeemer may soon come unto Zion, and that the whole house of Israel may recognize Jesus as him 'of whom Moses and the prophets did write.' Amen."



*To the Editor of the London Jewish Chronicle:*

SIR:—Permit me space in your valuable paper to explain the term "*Hebrew Language*."

The word "Hebrew" is derived, according to different authorities, from עבר, "the other side," whence "those who live on the other side." Others, again, derive it from אברהם, "Abraham," the patriarch of the Hebrews; but this is incorrect, as Abraham himself was called עברי, "Ebrite," or "Hebrew." (Gen. xiv. 13.) Again, others derive it from ערבים, inhabitants of the desert or mountains, with a transposition of ר and ב. Others, again, regard it as a patronymic name from עבר.

I am of the latter opinion, and derive it from עבר (Eber,) the father of פלג (Peleg.)

In the time of Peleg, mankind was divided into different nations, and this division was wrought on account of God having confused the languages of men; (vide Rashi, Gen. x. 23;) and after the division of nations, Peleg designated himself and his family, now a separate nation, by the name of his father *Eber*, *Eberites* or *Ebreus*.



This was also the name by which they were known to foreigners. Thus, Abraham, Joseph and his brethren, the successors of Peleg, (compare the genealogy, Gen. xi. 18-26,) were called *Ebrites* or *Ebreus*: (vide Gen. xiv. 13; xli. 12; xlv. 31.) Also Jonah termed himself an *Ebrite* or *Ebrec*. (Jonah i. 9.)

The term "Shemetic," which is applied to the Hebrews, does not, however, designate that nation alone, but comprises all the successors of שם (Shem,) the son of נח (Noah;) the nations of south-western Asia, as the Persians, Assyrians, Hebrews, and a part of the Arabians. (Vide Gesenius, *Gesh. d. Hebr. Spr.*, pp. 5, 6, and compare Gen. xi. 31.) Yet it appears that the term "Shemetic" was not known to foreigners, but each nation was called after its empire; and this may be the reason why the Shemetic nations were, after the destruction of their empires, termed Ebreus or Hebrews, in common with the Hebrews or Israelites, who were known to foreigners by that name alone. For שְׂרָאֵל, or "Israelites," was merely a domestic name, whereas "Hebrew" was both domestic and foreign. (Compare Exod. xxi. 2; Deut. xv. 12; also Pausanias, Tacitus, and Josephus.)

We will now return to the point we commenced with.

Peleg and his family—or the Ebrites or Ebreus—spoke the language known to us as the Hebrew language. This may be proved by the genealogy, (Gen. xi. 17-26;) for Abraham was the sixth generation of Eber and the fifth of Peleg, and as Abraham spoke that language, there is no doubt that his predecessors spoke the same. The language they spoke would therefore have been called *the language of the Ebrites*, or *Ebri language*. Ebri may then have been aspirated with an "H," and thus become *Hebri* or *Ebri*, which afterwards changed again into *Hebrew*.

The latter changes are most probable, and need no comment.

I remain, Sir, yours faithfully,

13, South Georges street, Dublin.

H. MENSOR, DR.

## SUWALKI.

### LETTER FROM MR. J. G. LANGE.

In his letter of Sept. 6th, Mr. Lange gives the following account of the

*Baptism of an Israelite*.—We are at present on a missionary journey. I will, however, confine myself on this occasion to an account of the baptism of a youth mentioned in former letters. This youth, Simon Kasid by his Jewish name, and about eighteen years of age, came to us in a strange way; and when we heard from himself and his father a short narrative of his former life, we had little courage to take him into our house, and did so only because we thought it wrong to send him away, as, according to our conviction, the only way in which the poor lad could be rescued from a wicked and ungodly life was his being brought under the influence of truth, by being taught and impressed with its principles, by having thus his conscience roused and brought to a sense of his guilt in the sight of God, and by pointing out to him the way in which he could become another man. I, after two months, when he had got the essential parts of the catechism by heart, recommended him for baptism to the Protestant minister and superintendent at Mariampol, the minister at Suwalki being absent on account of his health. He kindly promised to baptize him on the 17th of August, when he hoped to be in Suwalki. Though the superintendent himself could not come, he sent another clergyman as his substitute, who, on the day mentioned, came to Suwalki to perform the sacred rite. Before we went to church, we united in prayer with the candidate; and when each of us,



shaking hands with him, wished him the blessing of the Lord, and that he might receive the holy sacrament of baptism worthily, he was deeply moved, and shed many tears. After divine service in the Polish language, the minister proceeded to this sacred act, in the presence of a large number of Christians, who seemed to be greatly impressed with the solemnity. The minister addressed the candidate, reminding him of the blessings of the Christian religion, which he also would enjoy if he lived as a true Christian, and of the evil consequences in the contrary case; and having then asked him the usual questions, he baptized him in the name of the triune God, giving him the names Simon Gottfried. He had wished to have a new surname, but the present laws of the land not allowing the change of the family name, he was obliged to keep his former, so that his whole name is Simon Gottfried Kasid.

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## FOREIGN INTELLIGENCE.

PRAGUE, *April 29th*.—The convocation of Notables, to deliberate on a code for the regulation of a *ceremonial* for the kingdom of Bohemia, continue their deliberations with unabated vigor. Their debates are carried on with zeal and perseverance, and the learning and earnestness of the members—among whom we count Rappeport, Landau, Wessely, Kampf, etc., etc.—entitle us to anticipate a result beneficial and salutary for the synagogue.—*Allgemeine Zeitung des Judenthums*.

WARSAW, *May 8th*.—The paternal care of the Emperor of Russia for beautifying his Jewish subjects, and which till now was limited to the male sex only, has extended itself to the fair sex also. An imperial ukase, the execution of which has been intrusted to the *Chef de Police*, prohibits all married ladies from cutting off their hair, the contravention of which subjects the fair criminals to a fine.

CARLSRUHE, *May 15th*.—The Board of Education of the Grand-Duchy of Baden has issued several decrees to the various educational establishments, to enforce the regulations of the 9th of June, 1842, according to which all pupils of the Jewish persuasion educated in public schools or institutions, have to attend *religious instruction* in Jewish schools established for that purpose. Their progress in this branch is to be reported, in conjunction with the qualification they have acquired, at the end of every term. (This solicitude of the government of Baden for the religious instruction of the rising generation of their Jewish subjects is worthy the imitation of our Jewish parents.)

BRESLAU, *May 5th*.—The merchants of our city lately formed the resolution to exclude all Jewish merchants from their corporation. Our brethren, who felt the stigma put upon them by this intolerance, promptly and spiritedly met, and determined, on their part, never again to visit the exchange, but to transact their business in another *locale* to be appointed for that purpose. Above a hundred of the most respectable Jewish merchants visited *their* exchange. This separation acted injuriously on "exchange," where Austrian bank-notes were rated at seventy-six and one-twelfth, while at the new exchange they were rated at seventy-six and eleven-twelfths. At this state of affairs government interfered, and the recusants, feeling the ill effects of their illiberal proceedings, offered to come to an amicable understanding. It is anticipated that the affair will shortly be settled satisfactorily to both parties.

PARIS, *May 1st*.—The consistory has come to the resolution to put *an organ* in the temple on its re-opening after having been repaired.

## Missionary Intelligence.

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### READ AND REMEMBER.

WE wish it distinctly understood that whoever pays the subscription price of the *Jewish Chronicle* is actually making a donation to the Society. The *Jewish Chronicle* more than pays its own way, and is now used in the capacity of an agent, without expense or salary. Whoever, therefore, wishes to aid the Society, and at the same time have an equivalent for his money in information respecting the Jews, can do so by forwarding the subscription price of the *Jewish Chronicle*.

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### AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

WE hope our friends, in their enthusiasm for the cause of the oppressed people of Europe, will not forget that cause which is the moving power in the struggle of right against might. We know how the human heart beats with emotion when human freedom is to be wrested from the clutches of despotism. Civil oppression is bad enough, but there is an oppression infinitely worse; it is that which is inflicted by Rabbinism upon the sincere and honest children of Abraham, in their groping after the lamp of life and freedom from sin. Hungary is not alone in chains, nor alone downtrodden by the heel of iron despotism, but the world is under bondage to a more tyrannical master than the Russian Czar; and especially the descendants of the noble people of God. Satan takes delight in crushing down to the lowest depths of degradation those who have been once so closely allied to his great enemy, Jehovah. It is a feeling of frenzied exultation that incites him to action against them. He has not only set the nations against them, and made them a proverb and byword among them, but he has placed them under a religious system the most illiberal and oppressive in the world. The Jewish mind is under a cloud in reference to the way of life and true happiness. They have no Word of God any more; they have the doctrines and commandments of men, which only lead hellward and not heavenward. Rabbinism takes delight in leading them away from divine truth, and giving them husks which are only fit for swine. But in our country of freedom of thought and belief, more than one hundred thousand Jews are rising in their intellectual might and demanding truth—divine truth, which they are becoming convinced is only to be found in pure Christianity. How do they receive our messengers of truth? How do they listen to their instruction? How many are turning with feelings of indignation from the Rabbinism existing in America! Even when in attendance upon Synagogue ceremonies, they regard the whole as a monstrous farce before God; and were

it not that the force of education and the parental vow upon them restrained them, they would leave even the outer court of Judaism. We have to-day more access to the Jewish people than have even the Rabbies themselves. We have a large number of Jews and Jewesses under instruction, and recently some conversions, we hope, from sin, and a large number converted from Rabbinism. Our corps of laborers is enlarging, our expenses increasing; but, what we are sorry and pained to add, our receipts have not for two months past, during the depression in the money market, proportionably increased. We are hence embarrassed; we cannot meet our liabilities. Now, having been taught by divine wisdom that "the prudent man foreseeth the evil and hideth himself," and that we must "owe no man any thing but love," Christians that have money must aid us in the present emergency, or we must dismiss our missionaries; and when we are forced to do this in consequence of your want of love and spirit of self-denial, how will the enemy exult, and the cause of Christ bleed, and the chariot-wheels of salvation roll back! "Curse ye Meroz! curse ye Meroz! curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty." We beseech you not to regard this as the cause of "the Jews," but the cause of Christ. Such distinctions, if they have no meaning, have their practical effect. If it be not the cause of Christ, we do not wish it sustained. If it be the cause of Christ, we do not wish any distinctions made on the ground that it is the cause of Christ among the *Jews*. Whoever has even glanced at the prophetic Word of God must be convinced that the Jews as a people, when converted, are to act an important part in the world's redemption. They, therefore, have a heavy claim upon our efforts for their conversion. Contemplate the idea that we are laboring to raise up a nation of missionaries adapted by language and every other qualification for every part of the earth, and who will grow weary in well-doing in such a cause? Do not forget us.

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## MISSION IN NEW-YORK.

REV. I. N. STEINER.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."—Isa. liii. 1.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."

"When the Lord shall build up Zion, he shall appear in his glory."—Ps. cii. 13, 16.

In regard to my own field of labor I would say, that in the families I visited last, I find a willingness on the part of the Jews to listen to my gospel; no hatred to the name of Jesus is evinced; and thanks be to the Almighty, that his heart seems to be again turned towards us. In all the families I visited last, with but one exception, I have been invited to call on them again. Let the disciples of Jesus persevere in their prayers and efforts, for the day is breaking, and Jesus is coming to do us good. It is the name of Jesus we wish to honor, and that adorable Saviour deserves all our sufferings, prayers, and self-denials, which we possibly can exercise.



The work among the Jews, my Christian brethren, is a hard work, a *very* hard work: the soil, now two thousand years old, and hard like granite, has to be broken up, prejudices removed, ignorance on the nature of Christianity and our true relation to God removed; and is this to be done in a day? Judge for yourselves. Satan is stirring up all his strength to oppose the good work; he does not wish to give up the kingdom to Christ so easily; he loves to rule the Jews a little longer, that they may "sacrifice to devils." (Ps. cvi. 37.) But thanks be to God that he is to be cast out, when "the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, *and it shall stand for ever.*" (Daniel ii. 44.) Let not Christians be too impatient for results, and not desire so much to hear simply of baptisms, rather than of the faithful, untiring labors of men, who love the souls of these Jews, and carry a crucified Saviour in their hearts as well as upon their lips, crying every where, "Behold the Lamb of God, which taketh away the sin of the world." God will add his blessing in time, when all the first work, which is the hardest, is done.

Was privileged, by the grace of God, to distribute 20 Bibles, 15 Testaments, and 7,776 pages of tracts, besides other religious books, since I made my last statement on this point. Distributed in all, 140 Bibles, 70 Testaments, and about 30,000 pages of tracts. May every word of it speak for Jesus, that his glory be advanced in the salvation of his ancient people Israel! Amen.

Called upon Mr. —, in — street. The Lord caused the gospel to be preached to him also, as a son of Abraham. I read to him twice from the Word of God, both from the Old and New Testaments. After I had read to him, he was called away, and not sooner. The Lord did not suffer it to be done any sooner, for he had to hear at least once the whole counsel of God, showing him the way for eternity. How will he apply it? Will it be to him a savor of life unto life, or of death unto death? Good Lord, save his soul, for Jesus' sake!

Entered into a store to preach the Word there. Mr. — received me in a friendly manner. His wife and children did not wish to have me speak with him, though he desired to continue. His son drew him away into the adjoining room. I begged then the Lord, that he would have the gospel preached there as much as he desired, and so it was. God heareth prayer. Soon a way was opened that I could preach the gospel both to his wife and children. Mrs. — got quite interested in my conversation, and my words came home to her heart, though at first she opposed it. Mr. — came into the store again, but was again taken away by his son; yet, when he came in last, I could speak with him for some time on the subject of man's salvation and that of his own soul. Left a Bible and tracts there.

Went out on a Saturday afternoon, when the Jews are more than usually in the streets and before their houses, and this is a good opportunity to distribute tracts among them. I distributed more than a thousand pages that afternoon, and preached the gospel to them, where there was opportunity; obeying the Word of God, which says, "A word fitly spoken is like apples of gold in pictures of silver." (Prov. xxv. 11.)

Thus the seed is sown. The result I leave with my Father in heaven, who told me by his apostle, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord;" (1 Cor. xv. 58.) and that precious promise which is more personal, "And let us not be weary in well-doing, for in due season we shall reap, if we faint not." (Gal. vi. 9.)

Visited a relative of mine. He listened patiently. The Lord did it. They usually are made to hear the gospel once. I am happy that it is so, for it is a good sign; it shows that God wishes to have them hear his Word.



He remembers Israel. Jesus is thinking on us. Before I went there, I begged the Lord that He would help me to give a New Testament to my sister. I did not see the way clear, but God heareth prayer. He is faithful. Her husband asked me for a little Bible. I gladly gave him the New Testament I had brought for my sister, and thus it will get into her hands. Oh, how precious these souls are, and how near my heart! The Lord put it into the hearts of my Christian readers to pray for them, and for me also, that Israel may be gathered home to the feet of Jesus, and God's glory once more appear upon the earth, even the glory of Christ!

Called upon Mrs. —, in — street. After some discussion, I pointed out to her the ninth chapter of Daniel and twenty-sixth verse. Daniel, said she, is a false prophet. By no means, was my reply. She then called in her daughter, and said: Daughter, was not Daniel a false prophet? No, mother, said she; and thus she could not gainsay, and from these words I preached to her the gospel.

Observed a day of fasting, humiliation and prayer, that God would keep up our prayer-meeting of converted Jews. I mention this, that the disciples of Jesus may take courage; for God blesses these means, and our prayers shall be answered. This is in accordance with what is said in the great Missionary Psalm in behalf of Christ: "prayer also shall be made for him continually, and daily shall he be praised." (Ps. lxxii. 15.)

Called upon a family in — street, relatives of mine. After having conversed for some time with Mrs. — on the subject of religion, her husband came in. He spit out at the mention of the name of Jesus, and another young man who lived not very far from my native place, washed his hands at the mention of that name. How sad such ignorance and prejudice against a beloved Saviour, who purchased us with his own life-blood! I still continued my conversation, and requested Mr. —, who spit out, to read in Daniel, ninth chapter and twenty-sixth verse. He said, I will read it. His wife said, I would not give such an answer; for she rather opposed it. Read the Word of God to them, and before I left, prayed with them. This is the best way of getting Satan under our feet and breaking him to pieces. When Satan begins to oppose, let us see to it that we have prayer before we go, and he will let the missionary alone the next time. Father, put all three of them among thy children! "But I said, How shall I put thee among the children?" (Jer. iii. 9.)

Called upon a family in — street. In the course of conversation, I pointed Mrs. — to the Word of God, to the books of Moses, etc. Her reply was: The people of that time had not much to do, and therefore they wrote books. I then had just come from two Jews whom I wished to invite to our prayer-meeting, and they used all sorts of excuses, disagreed with each other, and would not therefore wish to be in one meeting together; made objections to the way the meeting was carried on, etc., etc. I told her that I had just come from some Jews, and that I had my hands full to get along with six of them. What then of Moses, who had six hundred thousand of these Jews about him? I rather think he had enough to do. I think so still. I preached to them the Word of God, read from it, and gave them a Bible before I left.

Called in Mr. —'s family. After preaching some of the cardinal truths of Christianity to Mr. —, he spoke in a very ignominious way about our Saviour, and treated me very disrespectfully. Still it may be that the arrows of conviction withal pierced his heart, and he knows now that he is guilty before God. May the Spirit of God give him no rest, till as a poor culprit he lies low at the feet of the cross, and finds Jesus a precious Mediator before God! He refused to accept a Bible from me, though I succeeded in reading from the Word of God to him, whilst there. He is a brother to my aunt, and therefore a near relative of mine. It is often my lot to bear

reproach among those who are related to me by the ties of blood; still, I thank God that I am counted worthy to suffer shame for Christ. The life of a missionary to the Jews is a life of great trial; still, it is a great privilege to be one. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Christ Jesus is my Lord. Oh that all Jews could say so, the Rabbies and all the rest!

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